/vii/

Note on the Transcriptions, Sigla, and Abbreviations

A) Transcriptions

121
104 Although based on a mass of names of places and groups, this research has no linguistic aims. It has therefore resigned itself to a summary system of transcriptions, those used, for example, by the "Bibliotheca arabica" of the Université d' Alger /University of Algiers/, the periodical Ibla of Tunis, etc. Some of the sounds peculiar to the Chleuh /Schluh/ are therefore rendered only very roughly. It is considered that as a general rule the local speech disregards the long vowels and that, on the other hand, the laryngeal fricative, characteristic of Arabic (where we render it by the rude character ᶜ), was so little stressed that it could be transcribed, as E. Laoust does in some of his work, by an ă.

[191] As modest as they may be, these ambitions did run into certain difficulties, from the time that one had to note the distinctive manner of the Berbère /Berber/ speech of the Seksawa, the Arabic vernacular that they occasionally use (and the citations in which we have preceded by the sigla ar), and their notarial language with its technological turn and classical pretensions. And these distinctions sometimes force their way through for the same word, which it is therefore necessary to transcribe differently a few lines apart.

The truth is that a contradiction lay between the importance conferred on the linguistic material by our inquiry and the impossibility of rigorously rendering all these names and all these words, with which we were met for lack of typographic means and, above all, of specialization.

128
104 Finally, the circumstances that took me away from the Atlas and from Morocco at the time of the printing of the book kept me from the final verifications and prevented my taking from the dedicated checking by M. L. Galand all the profit that might have been expected from so valuable a contribution.

/10 cont./ Simultaneously he will
437 devote himself to some business with severe personages, whom
441 he will call chuyûkh, without analyzing too much the legal
[19] character of their calling, and who will lend to the limited part-
nership and to the subsequent purchases the aid of their bilingual-
[426] ism. Several Israelites, meek usurers, cultivate discreet com-
[563] missions. Having thus renewed his forces, the believer plunges
133 toward the S. Here he is branching off in the direction of the col
of the Bwibaun, now dethroned in our nomenclature by the Tizi
Umachchô (3).

[823] 3. Such is in fact the local pronunciation, which is related to the Stephano-Triassic red sandstone of the col: it is called amachchô, "cat rock" (allusion to the color). But the naming of the rocks in the region absolutely lacks rigor. I cite the explanations that were given to me.

And from there toward the Sous, through the valley of the Issen. In the distance, the scholarly delights of a capital, Taroudant.

174 But let us leave this imaginary periplus; one amuses oneself in outlining it only in order to make felt better perhaps the contradiction that it will bring to the story. This Mussulman traveler is intemporal; one is not sure that his Imintanout existed before the
174 sixteenth century and the /11/ decline of the Maçmûda. As for
137 the almond trees and olive trees, it is difficult to state precisely in what measure they have survived or, on the other hand, taken the place of the forest of argan trees, which perhaps extended to to asif el-Mâl in the fifteenth century. And what is to be thought of elements as characteristic of a landscape as the thuya, the gum tree, or the associations of the oléolentiscetum could have been in this piedmont deforested today.

133 Let us return then to the map, still imperfect. These valleys, these gaps, the Nffis, the asif el-Mâl, the Seksawa, all